The

COMMONWEAL

A Weekly Review of Literature the Arts and Public Affairs

FOUNDED BY MICHAEL WILLIAMS

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VOLUME XXX *July 7, 1939* NUMBER 11

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THE COMMONWEAL is indexed in the *Reader's Guide, Catholic Periodical Index* and *Catholic Bookman.*

Commonweal Publishing Co., Inc., 386 Fourth Avenue, New York. Annual Subscriptions: U. S. and Canada: $5.00; Foreign, $6.00.

A Voice Crying

THE APPEARANCE of the first number of the *Voice,* a periodical whose sponsors hope to be able to publish further issues from time to time, sadly emphasizes the unhappy state of affairs in our day and nation. The *Voice* carries as subtitle, "Catholics in Defense of Human Rights," and is published by a Committee of Catholics to Fight Anti-Semitism, a group of persons clerical and lay which undertakes "to oppose the dangerous aberration of anti-Semitism in the fullness of Christian charity." This eight-page, generously illustrated tabloid is a well-conceived attempt to carry to the generality of people the Church's teaching on this lamentable issue, lamentable in that it should never have been raised. The technique consists of piling up such an overwhelming mass of authoritative opinion—from popes, bishops, priests, lay people—that only the most obdurate could continue to believe that the Church favors anti-Semitism. Naturally it would be impossible to publish such a paper without reference to Father Coughlin, who insists he is not anti-Semitic, and to *Social Justice;* the time has come when the plea that only the "bad" Jew is condemned must be put aside emphatically. By the same argument "bad" Irishmen are worthy of censure. But why bring in the Jews or the Irish? Badness is badness, and goodness goodness. To attach a racial or religious or linguistic identification can serve only one purpose, to create racial or religious or linguistic hatred. "Measures directed against abuses should be aimed at these abuses, and not at the Jews, otherwise they merely serve to replace Jewish exploiters and profiteers by others." That principles, so clearly applied in "The Church and the Jews," published by the Catholic Association for International Peace, merely is the general principle of Christian charity: that we should hate the sin, never the sinner. We may not hate any man. And as Father Talbot, editor of *America,* recently put it, "If Father Coughlin is a thorn in the side of the Jews, he is also a thorn in the side of the Catholics. If he is arousing anti-Semitism, he also is arousing anti-Catholicism."

Testimony Against Anti-Semitism

Face to Face in the East

WITH THE BRITISH exercising a positively oriental patience and the Japanese announcing a willingness to localize the Tientsin issues, the crisis in the Far East subsided. Japan had succeeded in lowering English "face" in China to the dirt, while England was able to keep her army and navy in the Hitler region. England and France are forced to work in the Orient as though they were in actual raging military and naval combat in Europe. Japan has settled the position of the western nations in China, whether she wins or loses the war. If China wins, she will have this present undignified period in mind when working out her policy and will be freer than ever before to end colonial exploitation of her millions. Meanwhile both Tokyo and Moscow report vaguely on a war up north between the Japanese and Russians (or Manchukuoans and Mongolians, as they say). The area of combat widens, and the expectations are for a hot August.

Indivisible Trouble

The Unsatisfactoriness of Money

IT IS to be hoped that the political are the most important aspects of the Senate vote on money and that no trouble will come of it. The President was deprived of the power to devalue the dollar in terms of gold from the present 59.06 percent of the old par to 50 percent. Control of the stabilization fund was left with the Treasury. Senator Glass claimed the

Gold and Silver

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change would give control of money back to Congress; the President said it would give control back to Wall Street and currency speculators. The power of the stabilization fund is unknown, but it would probably be sufficient to permit the Treasury to regulate the value of the dollar on the international exchange under all but the most chaotic conditions. The Treasury claims that the bill would tie the dollar to gold, creating a new gold standard without a free gold market. The possible abuses of the gold standard have been demonstrated. If this country goes back to the gold standard it will not be for long, because the type of liberal capitalism associated with it no longer exists. The vote on silver looks like a swan song. We will no longer buy foreign silver above the world market, although home mine owners will receive a terrific bounty. The fact that the silver Senators were willing to sacrifice any possibilities of creating a general silver standard for money in the world, indicates that their interest was concentrated on getting a subsidy for their districts.

Controversy on Working Wives

Mrs. Roosevelt Is Right

ANOMALIES, not all of them harmless, do arise from the fact that married women hold industrial, business and professional jobs. Women may have jobs who do not need them; or whose husbands cannot get them; or whose children suffer in consequence; or who prefer the jobs to having children. Nevertheless, Mrs. Roosevelt is unquestionably in the right in her opposition to a project to bar wives from public posts by law. Writing to the club-woman who sponsors such a law in Massachusetts, she states, quite truly, that the majority of married women who work work from necessity, and goes on to point out the danger in principle of telling anyone by legal mandate "when to work and how. As soon as you discriminate against one group, that discrimination very often cannot be controlled and spreads to others." There are of course many other aspects of the problem that cannot be explored in this brief space. There is the simple right of anyone to work, unless debarred by a positive duty. There is the character of the modern home, which often leaves a wife with time and energy on her hands. There is the economic truth that a worker does not merely absorb a job, but also creates values which create other jobs. But reverting to the controversy which drew forth Mrs. Roosevelt's words: insofar as the working wife is harmful to society, the situation cannot be corrected by the projected legislation, which does not touch the gravest cases at all: those of wives doing factory or manual labor. Indeed, it cannot be corrected by any legislation. Restore a true family wage and domestic security and the adjustment will be swift and certain.

Summer Five-Day Weeks

Banks Close Saturdays

ALL THE TALK about state legislation permitting shutting up shop Saturdays during the summer points to the fact that our economy has slowed down and been stabilized to the point where ordinary work can be transacted in five short days instead of five and a half long ones. Local tradespeople are somewhat inconvenienced by the Saturday closing of banks, but they seem to manage. The five-day trend leads to terrific week-end traffic jams, new family budget problems and leisure difficulties generally, but in the main it would seem to be all to the good. It is allied to the question of the paid vacation, an institution far more developed in Europe, totalitarian and otherwise, than over here. The refreshment and renewal that come from a real vacation are the due of every employee. The paid vacation also serves as a symbol of the fact that a man is not a mere cog in a machine to be thrust aside when not in use, but a living part of the enterprise that employs him, that the worker's well-being is the management's as well as his own concern.

Making of an Epic

The War on Anopheles

AN EPIC, it seems, is being written right under our noses. It is being written piecemeal (like all epics) in letters, mostly from Long Island and New Jersey, which employ the narrative form to adumbrate and explicate a character hardy and full of derring-do. We refer to Anopheles (though some insist it should be his twin brother, Stagomyia) of the redoubtable family of the Culicidae. War was declared on Anopheles (or Stegomyia), who is a far from benevolent character, by the Long Island Fair authorities; and it was the simple, straightforward announcement that he was to be exterminated which unloosed the floodgates of reminiscence among those who knew him well. A native of Canarsie relates that the only way to deal with Anopheles is to drench his hang-out with kerosene, which intoxicates him to the point of throwing rocks at himself. A second successful project was to stun him upon a hard wooden block, and hope for the best. A New Jerseyite (we think it was) tells us in a style of quiet authority how he lured this mighty hunter away from his own habitat by making buzzing sounds like Anopheles's own. Even deep in the Ohio Valley, on the other hand, come echoes of the deed that made Anopheles laugh himself to death on timothy pollen. And so it goes. Reading these accounts, the most exacting mosquito must feel that he has made his mark on the popular imagination, not to mention other parts of the popular make-up.

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I Haven't Seen a Man Lean on a Shovel

Luncheon for 100

UST as Congress was making its mind up on the question of relief, Mr. Leo Ehrenreich, "One Man Civic Association" and chairman of the Austin Street Association in Forest Hills, Queens, New York, startles us all by announcing that his association will invite 100 members of a WPA gang to be guests of honor at a luncheon to be given at the best restaurant Austin Street affords. Beer was promised in quantity. Mr. Ehrenreich said: "Men have to rest sometimes, but I haven't seen a man lean on a shovel since the whole thing started. . . . The work [widening and repaving the street] progressed so rapidly that merchants and others approached me and asked who the contractor was. They did not believe it could be a WPA project." Of course one swallow does not make a summer, but several swallows as guests of honor can do a lot to make unemployed men feel they have a place in society and are not automatically considered shovel-leaners by more fortunate fellow citizens.

Religion Gaining Ground

Questions Go Deeper

MR. HENRY C. LINK has taken one of those scientific opinion polls, asking the question: "Do you think that religion is gaining or losing ground in the United States?" Forty-five percent answered "gaining," 32 percent, "losing," 11 percent, "neither," and 12 percent said they didn't know. The tendency shown in Dr. Link's poll has reversed itself since 1937, when more of the people approached thought religion was losing ground than that it was gaining. Let us pray that the poll reflects a reality. The trained psychological interviewers did not ask "why," but that would be an interesting question and it naturally comes to mind. The chief reason might well be a disconcerting one. Civilization, as we daily hear and read in light-minded and ponderous words, is cracking up. In easy days before the war, social problems generally dealt only with the surface of things; underneath there was a foundation of most widely accepted assumptions about general principles and directions. Now the surface is all broken up and most unpleasant and it grows increasingly impossible to patch it up. The surface problems clearly reach to the foundations, and are recognized not only as hard problems of technique but also as basic questions of philosophy and religion. There are fewer things that "don't matter," fewer issues which people are willing to compromise and forget. Such a deeply troubled condition certainly demands not only "religion," but true religion, if the world is not to degenerate into altogether unprecedented chaos.

Legalized Horse-Racing in New Jersey

Religion, Politics and Mr. Hague

MAYOR HAGUE'S curious views on American democracy persist. Thwarted by the Supreme Court in his suppression of freedom of speech and assembly in Jersey City—and apparently cooperating in carrying out that decision—he now comes up with a classic observation on religion and politics. Elated by the victory of his pari-mutuel betting scheme at the polls he issued this statement, "It is evident from the results that the people of the state want the Church to remain out of politics." The leader of the opposition to the measure was a Protestant minister; Protestant churches had been most active in urging their adherents to vote against it. Church bells had even rung on election day to remind local citizens of their duty at the polls. But is it really alien to the American tradition for churches to oppose legislation on moral grounds? Does disagreement with the correctness of a moral judgment in any way impair the right of American religious leaders to act when they feel that a grave moral issue presents itself? Would New Jersey Catholics agree that no bills have arisen or might arise where the Church would feel called upon to act because morality was involved? Specific issues and individuals do not alter principles.

New Weather Bulletins Help Business

Dr. Krick's Prophecies

THE ALMANACS which are so popular in our rural regions make a pretense of predicting the weather day by day for a whole year ahead. The daily press is less venturesome and more dependable, but neither of these extremes exhausts the weather-predicting possibilities of the present day. In recent years Norwegian scientists have by means of "air-mass analysis" attained remarkable accuracy in charting the course of our favorite topic of conversation for weeks ahead. And by means of their technique Dr. Irving P. Krick of the California Institute of Technology has not done so badly over here. According to *Business Week* his twice-weekly and monthly bulletins were 90 to 95 percent accurate during the first six months of publication. Utility companies were enabled to have repair crews ready for ice and other storms. Hotels and restaurants with a large tourist patronage knew how much food to buy. Directors found out ahead of time about the atmospheric conditions that have such marked effects at the modern movie set. Farmers were enabled to prepare for storms and drought. Predictions cover periods of six days or a month; they divide up the country regionally. This seems to have possibilities for the American economic scene. What would Dr. Krick say to a few weatherproof vacations?

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The Bloom "Neutrality" Bill

A comparison of existing legislation with the proposed Bloom Bill: some arguments against the latter.

By Herbert Wright

FOR SEVERAL MONTHS the Congress of the United States has been considering many so-called "neutrality" proposals, the prime purpose of which is to prevent the United States from becoming involved in foreign wars. From the middle of April to the middle of May, the Senate Committee on Foreign Relations held extensive hearings on the various measures proposed, particularly S. J. Res. 7 (Pittman Bill). The opinions of the members of that Committee were so diverse that there seemed little likelihood of any agreement at this session. Accordingly, advocates of the passage of some legislation on this subject, on the hypothesis that the existing law is not adequate for the objective or that more discretion should be lodged in the hands of the President, turned their attention to the House of Representatives, where hearings had been conducted on the same subject before the Committee on Foreign Affairs. Their efforts seem now to have become concentrated on H. J. Res. 306 (Bloom Bill), which follows the Pittman Bill in many respects and which apparently, as in the case of the latter, has administration support. It may serve a useful purpose therefore to consider the relation of the Bloom Bill to the existing law.

It was to prevent the United States from becoming involved in foreign wars at a minimum sacrifice of the trade and other legitimate interests of the United States and its citizens that the "neutrality" laws of August 31, 1935, February 29, 1936, and May 1, 1937, and the Spanish Embargo Act of June 8, 1937, were enacted. The primary purpose of these acts was, to quote the words of President Roosevelt when he signed the Act of 1935, "to avoid any action which might involve us in war." I have called these "so-called 'neutrality' laws," therefore, because they are certainly not neutrality laws in the sense that they are necessary to define and maintain our neutral rights under international law. Rather are they attempts to provide for the waiving of the exercise of admitted neutral rights—in a manner which can not justly be complained of by belligerents as unneutral or illegal under international law—for the purpose of avoiding as far as possible the involvement of the United States in other nations' wars.

The philosophy underlying all these laws, particularly that of May 1, 1937, which is still in effect, is that if we prohibit admitted contraband of war from leaving our shores, if we prohibit persons in the United States from extending loans or credits to belligerents, if we prohibit the export of articles other than arms unless title has passed to foreign hands, if we prohibit American citizens from traveling on vessels of belligerents, and if we do many of the other things provided for by this law—all of which we are not obliged to do under international law—there will be little, if any, possibility of any American interest in a foreign war drawing us into it.

The merit of legislation of this character lies in the fact that, in the absence of such legislation, cunning and high-powered propaganda might present the issues or events in foreign wars in such skilful fashion that we might be deceived into believing that our own fundamental interests were involved and we might be plunged into another "war to end all wars" or "to save democracy." We need not go back, as we could very well do, to the World War period for instances of alleged atrocities or alleged threats of danger to our peace, instances which subsequently, by the way, were admitted by the perpetrators, almost with an air of *braggadocio,* to have been manufactured for the purpose of deceiving unwary neutrals.

During the recent Spanish Civil War this country was flooded with propaganda on the democratic character of the Barcelona Government and its fighting of the good fight of all democracies against the spread of totalitarian domination. Some of us recognized this for what it really was, although one of the witnesses before the Senate Committee is still naïve enough to retain his belief in the *canard.* However, no sooner had the Barcelona Government gone down in defeat than the press of this country was full of correct information on the true character of that government—a communistic or socialistic oligarchy dominated by Soviet influence from the very beginning. Meanwhile in this country we were being importuned on all sides to follow the American tradition of support of democratic institutions by lifting the arms embargo, in spite of the fact that the American tradition since the days of Jefferson has been to admit that, under international law "a state has the right to administer its internal affairs in such manner as it may determine fit to secure and

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further its existence. It may adopt any form of government." There is good reason for believing that this propaganda might have been successful in its objective if it had not been for the Act of 1937.

What the Bloom Bill reenacts

Of the fourteen sections of the Act of 1937, the Bloom Bill would reenact substantially Sections 3 (prohibition of financial transactions and of solicitations of contributions), 4 (non-application to American republics), 5 (establishment of a National Munitions Control Board), 7 (prohibition of the use of American ports as a base of supply), 8 (restrictions on submarine and armed merchant vessels in the territorial water of the United States), 19 (prohibition of arming of American merchant vessels), 11 (authorization of the President to issue regulations to carry out the Act), 12 (penalties for violations of the Act), 13 (definitions), 14 (separability of provisions), and 15 (authorization of appropriations to carry out the Act). So far as these eleven sections are concerned, therefore, there is absolutely no necessity for tampering with them by reenacting them in the Bloom Bill.

Let us examine the four remaining sections of the Act of 1937. Section 1 provides for an embargo on arms, (1) "whenever the President shall find that there exists a state of war" between foreign states, and (2) "whenever the President shall find that a state of civil strife exists in a foreign state" which is "of a magnitude or is being conducted under such conditions that the export of arms . . . would threaten or endanger the peace of the United States." In either case the embargo follows a proclamation which the President must issue proclaiming the existence of the state of war or civil strife. The Bloom Bill makes no provision whatever for an embargo on arms and makes no reference to the existence of a state of civil strife, but provides simply that the President shall issue a proclamation whenever he "shall find that there exists a state of war between foreign states, and that it is necessary to promote the security or preserve the peace of the United States or to protect the lives of citizens of the United States."

In other words, the President would be obliged to issue a proclamation in the case of a foreign (not a civil) war only when he "finds" it necessary to promote the security of the United States or protect its citizens, whereas under the existing law it is mandatory for him to issue a proclamation of the existence of a foreign (including civil) war and to lay down an embargo on arms to countries involved therein. Under the terms of the Bloom Bill it would be within the discretion of the President, in one case, to proclaim the existence of a foreign war and thereby put into operation the other provisions of the Act, and, in another case, to ignore the existence of the foreign war entirely. This would be a most unneutral policy and any nation discriminated against in this fashion and injured thereby would be perfectly justified under international law in protesting against the application of the law to itself, and all the more so, if it has a most-favored-nation treaty with the United States. It also overlooks the possibility of a foreign civil war reaching such proportions as to involve the United States.

Better to strengthen the law

Instead of weakening the existing law in this way, it would be far better to strengthen it by empowering the Congress to find by concurrent resolution that a state of war exists, so that it would be mandatory upon the President to issue the proclamation of the existence of the war either (1) whenever he finds it exists or (2) if he fails to find it exists, whenever the Congress finds it exists.

Section 2 of the Act of 1937, the so-called "cash-and-carry" provision, which expired on May 1, 1939, required the President, after the issuance of the first proclamation and upon finding that the placing of restrictions on shipment of articles other than arms was necessary to promote the peace of the United States or protect its citizens, to issue a second proclamation stating that fact and make it unlawful thereafter (1) for any American vessel to carry such articles to or for the states named in his proclamation and (2) for any one to export or transport any such articles until all title therein shall have been transferred to foreign hands.

The Bloom Bill would reenact this provision substantially in its Section 4 (d), but, since it makes no distinction between arms and other articles and makes absolutely no provision for an embargo on arms in any case and since, as pointed out above it would be within the discretion of the President to issue the initial proclamation, it would be entirely within the discretion of the President to put the so-called cash-and-carry provision into effect or not in any given case. On this score likewise, therefore, the Bloom Bill would be subject to the criticism of unneutrality.

Distinction between arms and other articles

The importance of making a distinction between arms and other articles is well exemplified in Section 1 and the expired Section 2 of the Act of 1937. The guiding principle is what can be done which will make the minimum sacrifice to the trade of the United States and yet keep us out of war. An absolute embargo on arms, such as those enumerated in the President's proclamation of April 10, 1936, and in the Geneva Arms Traffic Convention of June 17, 1925, immediately upon

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the finding that a state of war exists, would serve two very useful purposes. First, it would prevent the export of articles which are used exclusively or primarily for war and which might be used against us if we became subsequently involved, and secondly, it would prevent us from becoming involved in the war by the capture of the contraband directly or by one opponent in the guise of another. In an ordinary war this should be sufficient to prevent our involvement, without any further restrictions on articles of commerce.

However, as the war increases in area, conditions may reach such a stage that the security of the United States and its citizens might require further self-imposed restrictions on commerce, in which case a new proclamation could be issued putting into effect the so-called cash-and-carry provision, namely, that no article be exported to or for a belligerent until all title has been transferred to foreign hands.

"Areas of combat operations"

Section 6 of the Act of 1937 prohibits any American vessel from carrying arms to any state named in the initial proclamation. The Bloom Bill, since it makes no provision for an arms embargo, makes no specific provision of this nature. It does, however, in its Section 3, require the President, if he finds it necessary for the protection of American citizens, to issue a further proclamation making it unlawful, except under limitations prescribed by him, for citizens or vessels of the United States "to proceed through any areas designated from time to time by the President to be areas of combat operations."

During the World War the United States consistently protested against the unilateral establishment of war zones and the use of floating mines in connection therewith in violation of the Hague Convention of 1907. In fact as late as August 17, 1916, the United States held that the "illegal use of mines" had not been confined to any one belligerent. The Bloom Bill in authorizing the President to establish "areas of combat operations" would virtually mean that the United States would be doing precisely the very thing it protested about to Germany and Great Britain during the World War.

Section 9 of the Act of 1937 makes it unlawful for any citizen of the United States to travel on any vessel of a state named in the initial proclamation, except as prescribed by the President, unless traveling on a vessel whose voyage began before the issuance of the proclamation, or if returning to the United States, within 90 days. The Bloom Bill has no specific provision on this point except the "areas of combat operations" provided for in its Section 3.

Section 16 of the Bloom Bill would repeal the Act of 1935 as amended by the Acts of 1936 and 1937 without affecting the validity of the proclamation defining arms or of registration of license issued under the act of 1937. But, as pointed out above, there is no necessity for repealing eleven of the sections of the Act of 1937, only to reenact them in the Bloom Bill, and with regard to Sections 1, 6 and 9 of the Act of 1937 their wording is far superior to the proposed amendments of the Bloom Bill.

In short, the Act of 1935 as amended in 1936 and 1937 was successful in preventing the United States from becoming embroiled in the Italo-Ethiopian "War" and the Spanish Civil War. The argument, therefore, is entirely against junking it now. Section 2 of the Act of 1937, which expired on May 1, 1939, was never actually applied. If any change is to be made in the existing legislation, it would seem to lie in the direction of reenacting Section 2 and amending Sections 1 and 2 so as to grant to the Congress the coordinate power of finding that a state of war exists or that the security of the United States is threatened by an existing state of war.

Far Trees Keep Up

I can still remember it all:
How far great pines when I was small
Kept pace as I and my father rode
Although the near trees backward flowed,
The great pines coming, the small going back;
I looked at the tall trees till my back
Felt straighter, I looked at them so long,
And somehow the sight was like a song.

Far things are keeping up with me still:
The stars go with me over the hill,
The moon keeps step with me. Though he
Who drove through Spring and Summer with me
Is gone from sight, there is my son,
He sits by a father as I sat by one;
Fathers outlast a single face,
And sons come on an endless pace.

Love lasts longer than one man,
Pride marches beyond one family's span,
Pity lasts longer than one mother,
Longer than one unhappy brother.
Men will never outdistance joy
Or the worship of a boy,
Sorrow will catch them one dark day,
Grief goes beside us all the way.

My son's eyes turn up to mine,
He has noticed that a pine,
Far away, is keeping beside
Us two old friends upon our ride.
His eyes are brighter than new bees
To discover how distant trees
Keep up, while near ones backward flow.
His eyes are my eyes long ago.

ROBERT P. TRISTRAM COFFIN.

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Rudder or Rock

"Who will not answer to the rudder must answer to the rock."—*Scott Buchanan, President of St. John's College.*

By **Sister Miriam, R.S.M.**

"A MAN IS WORTH," says Marcus Aurelius, "so much as the things are worth which he busies himself about." Measured by even this pagan norm, are the thousands now pouring out of our high schools and colleges truly educated? In a lecture at the Catholic University, Sister Madeleva posed a series of questions that might determine, by this standard, the intellectual and spiritual temperature of our boys and girls. The questions, admirable sources of daily meditation and examination of conscience, would have to be answered frankly. They are of this nature: What do I look at? What do I look for? What do I listen to? What do I listen for? What do I want? What do I hunger for? What substitutes do I accept? What compromises do I make? How much have I dared?

If we educators are brave enough to face the result of applying this catechetical thermometer to the youth of today, can we honestly commend the educational system, secular or Catholic? Are we amused or convinced when we read what the President of Hiram has to say:

> To most college "students" who sit long enough and patiently enough, and docilely give back a modicum of the wisdom that flowed past their ears, there will come in time the reward of their long sitting, sheepskins to cover their intellectual nakedness. The usual requirements for graduation, "a minimum of one hundred twenty semester hours, with additional credits for physical education," may represent little more than hours of patient but painful sitting. Their blood relationship to achievement is so far removed as to make the claimed relationship laughable.

If we *are* convinced, does the conviction help to excuse the young women or young men of our colleges for preferring *Collier's* or the *Cosmopolitan* to such reading as Helen C. White's *A Watch in the Night* or Father Leen's *In the Likeness of Christ* or Father Martindale's *What Are Saints?* Does it further explain their evident reluctance to leave the radio a half hour earlier at night to facilitate their reception of the morning's eager Guest? These are not words of implied blame. They are merely queries.

To Marcus Aurelius's call to nobility, President Hutchins appends this note: "If you busy yourself only with animal comforts, you will not know the dignity and importance of being a man. You may be only as happy as the most contented cow. Only if you busy yourselves with the affairs of the mind and spirit will you know the higher happiness of the creature which differs from the rest of the beasts." Though this is strong language, it is perhaps less forceful than was that of Professor Mortimer J. Adler at the May meeting of the American Council on Education. If the Chicago University president points out that education is failing to produce "the moral and intellectual excellence which is the mark of a free man, a free people," Dr. Adler tells us why.

At the twenty-second annual meeting of the American Council on Education, held late in May at the Mayflower Hotel in Washington, the confusion reigning in modern educational camps was plainly evident. Dr. Vivian T. Thayer, educational director of the Ethical Culture Schools, and chairman of the Commission on Secondary School Curriculum of the Progressive Education Association, attempted in his paper on "Current Trends in the Development of General Education," to outline three major approaches. The first, the neo-formalist of President Hutchins, aiming to train the mind or intelligence, he regards unfavorably. Opposing Hutchins' insistence that character as the result of choice cannot be developed without practice in the making of intelligent choices, he offers education for adjustment and for personal-social needs in a democracy.

In advocating the latter, he frankly states that the learner is viewed as a recipient. "He is either a mind to absorb what is presented to him or an organism to be conditioned to think and to feel and to act in desirable but predetermined ways." And just as frankly he admits that this trend "leans heavily upon behavioristic and mechanistic psychology."

In describing the "needs approach," he quotes with approval Glenn Frank's suggestion that we must not revert to the conceptions and ideas of Plato or Aristotle to meet the social and individual crises of today, but rather that we must be to our times what Plato and Aristotle were to theirs. In this proposal, does he not overlook the fact that we have in America neither a Plato nor an Aristotle? If one educator strikingly resembles either of them, he is not to be found in either the

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"adjustment" or the "needs," but in the "neo-formalist" camp.

At the Saturday morning session, a panel discussion of general education was opened with Mark A. May, director of the Institute of Human Relations of Yale University, presiding. At this discussion Dr. Charles H. Judd of the National Youth Administration, in his usual urbanely humorous manner, advocated the scrapping of the liberal arts. Boldly to their defense came President Henry M. Wriston of Brown University. The other disputants in the discussion leaned heavily toward the personal-social approach—vocational, economic, political and semi-professional. A slighting reference to "the eternal verities, if there be any such things" went unchallenged, thus showing perhaps how successful the behavioristic and mechanistic psychology has already been in American education, and pointing to a danger of which too many are still unaware. No synthesis was made. It remained for Dr. Mortimer J. Adler to tie up the loose ends left at the adjournment of this session.

The Hutchins-Adler idea

Before turning to Dr. Adler's convention paper, let us consider as pertinent, if parenthetical, a few plainly worded principles scattered throughout the writings of President Hutchins:

1. Place first things first.
2. Getting an education requires all your agility and all your time.
3. Avoid, in so far as possible, the pleasant distractions of the campus.
4. College is a place to learn to think.
5. College should develop character by giving young people the habits of hard work and honest analysis.
6. It should prepare students for the unpredictable variety of unpredictable experience with which they may be confronted.
7. This it cannot do by putting them through fake experiences in and outside of the classroom.
8. It is not so important to be serious as it is to be serious about important things.

Following Daniel Prescott, whose *Emotion and the Educative Process* is one of the many books aiming to correct superficially the educational wrong, and whose convention subject was "The Psychological Epidermis of *Homo Sapiens*," the "envelope" of the personality, Professor Adler, in a brilliant paper fearlessly delivered, distinguished between false and true liberalism in education. Learned auditors sat restlessly attentive while the young Jewish philosopher told them with classic clarity how soluble, though still far from solved, is the problem which the morning session of the Council left hanging in the air.

The basic problems, said Dr. Adler, are normative, are problems in moral and political philosophy. Not scientific research, but unalterable truths furnish the solution. Since the aim of the school, like that of the home and the church, must be the development of the moral virtues, the problem cannot be other than moral.

Persuaded that education has been distorted in our schools and colleges in "almost the same way that it is misused in totalitarian countries," Dr. Adler indicated the basic error contained in *Democracy and the Curriculum,* a publication of the John Dewey Society. He believes indoctrination with false principles to be undermining our institutions.

Citing evidence, he demonstrated how unfree this so-called liberalism has made the students. Their distressing inability to read and write, deplored also by Dean Martin R. P. McGuire of the Catholic University Graduate School at the recent convention of the National Catholic Educational Association in Washington, Professor Adler regrets as less lamentable than their disinclination to continue their education out of school. Incidentally for this there is now less excuse. By frequenting libraries unemployed graduates can easily, at little or no cost, obtain the equivalent of an advanced degree. Students with untrained and uncultivated intelligence he regards as dangerous, as facile prey for "the first demagogue who seeks to beguile them." "The student," he adds, "who has not learnt to think critically, who has not come to respect reason as the only arbiter of truth in human generalizations . . . will certainly forget the orator of the classroom when he comes under the sway of the orator of the platform and the press." Unliberating liberalism of this type, he rightly calls suicidal. False is any liberalism that seeks "freedom from" and not "freedom for" as the ultimate accomplishment. "Only when reason rules the will is a man free in his acts."

The hopelessness of the situation lies in the fact that "our educators are themselves the product of our schools and colleges and their liberalism signifies the extent to which our institutions have failed to accomplish liberal education." Of course Dr. Adler does not place all the blame for the present state of affairs on this false liberalism, but he recognizes it as among the chief causes.

No comments

When Professor Adler had finished his unerring diagnosis of the present educational sarcoma, no educator rose to confirm, commend or oppose his decision. Puzzled auditors conjectured the cause of the strange silence. Even the speaker himself was surprised. Complimented for the bravery of his emphatic denunciation of the false, his plea for the true, he replied, "I thought they would slay me." The president of the Council was mildly astonished. He had expected a fight, a verbal one at least. Among a thinking people, the assemblage

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of earnest leaders of education from opposite camps presupposes logical animated discussion. If all the listeners agreed with Professor Adler, then American education stands condemned. If even a few differed with him, does it not stand equally condemned for indifference, indolence, or cowardice?

Any sort of refutation would have been better than this inertness, even one as misleading as that of Harry Woodburn Chase in the spring 1937 issue of the *American Scholar*. In defense of the chaotic condition President Hutchins is endeavoring to remedy, the writer went so far as to praise the educational confusion for its "vitality and a certain lusty vigor of youth." Glenn Frank in the *Yale Review* similarly defends it as the "living disorder of growth," as though any healthy growth in God's world were not visibly orderly.

In the coming July issue of the *Educational Record* the vigorous words of Dr. Adler will be published. Of leading educators, Catholic and non-Catholic, how many will read them? Disregarded, they will lie in the files, a dead letter, until another clear-eyed Adler will discover that in the very year that totalitarian nations were terrifying a perplexed and listless world, words that echo the Eternal Word, words holding the light that men blindly seek, fell unheeded on ears stuffed with the cotton of materialism and positivism. Heeded, these words might have worked the educational miracle we all await, even though we await it more or less hopelessly.

And if by that time, rudderless, we have reached the rock, this keen-minded discoverer will be able to tell, unmistakably, *why* we were deaf to an impassioned and eloquent warning that was also a challenge.

Switzerland is Ready

Even if she has to blow up the Alps, this little republic is determined to be free—or nothing.

By R. de Craon-Poussy

SWITZERLAND has reasserted its national union on the basis of absolute political and military neutrality. The declaration of the Federal Council, read before the two legislative chambers on March 21, 1938, and published throughout the country in special editions of the newspapers and on posters, manifested a specific policy toward foreign nations, unshakable attachment to her own independence and a strong hand against those who would disturb the internal or external peace of the nation. All political parties subscribed to the noble words of the government proclamation; popular demonstrations confirmed the stand of the legislators.

Backed by unanimous approval, the Federal Council was then able to continue military armaments and diplomatic conversations with a view to resistance against external attack. A year later, in the session of March 22, 1939, the National Council heard from the head of the military department, M. Minger, these words which we quote in their original text: "Today all preparations for war mobilization, with or without sudden attack, are in readiness. The arrangements for protecting the frontier will function automatically; there will be no need of waiting for a general's orders." Thus the Swiss will not have to act against certain democratic prejudices; they will designate no general, or, to use the term common to other European armies, no generalissimo in time of peace.

The geographical position and physical structure of Switzerland enable the country to preserve her somewhat paradoxical civil character from the influence of a supreme military command. The minister of war, M. Minger, who boasts of passing his troops in review garbed in a very bourgeois suit of clothes and a bowler hat, does not share his powers with a military officer. But that has no drawbacks in Switzerland. The civilian can take precedence there over the soldier, even in the high command, because every civilian continues to be a soldier on leave, a little like the healthy patients of Dr. Knock, who are sick without knowing it. At the present moment the whole country is in a state of permanent mobilization, both military and moral. The *Anschluss,* the establishment of a German protectorate over Bohemia and Moravia and then the Memel coup created in Switzerland an atmosphere of anxiety which if it is not a state of panic is at least related to psychosis. In several instances the Cantons on the frontiers have been swept by waves of sinister rumors: the Germans are invading our country, they are about to penetrate Swiss territory. The Federal Council felt obliged to reinforce considerably its protective formations, and on the day after the occupation of Memel, to announce publicly that the defense

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works were ready; that mines were set to blow up in the twinkling of an eye the approaches to the interior of the country; and to reassure the country that there was no tangible sign indicating the immediate approach of danger.

These declarations, however, fooled no one. Exact in what concerns the Swiss will and ability to resist an aggressor, they did not at all invalidate the general conviction that the Reich would undertake a violation of Swiss neutrality whenever it saw the least military advantage in doing so. "As long as German aspirations arose from racial doctrines," writes one of the principal dailies of French Switzerland, *La Liberté*, "it must be admitted that they had limits. Now that the Reich, in order to enslave entire peoples, no longer bothers with these false pretexts, it is clear that her hegemony will recognize no other bounds than those other nations can impose on her."

How to stop German ambitions

These bounds consist, according to the unanimous opinion of the confederated Cantons, first of all in the resolute determination to reply by war to the least attempt against the integrity, independence or liberty of Switzerland, and secondly—a thing which poses a very delicate problem—the assistance that the great powers hostile to German hegemony can render in case of a German invasion. The first part of the defense is simple enough.

We have insisted on many occasions on the caution manifested by responsible Swiss not to involve themselves with other powers. Recently, however, London and Paris announced their willingness to hasten to the aid of Switzerland if she should fall victim to an invasion. Even if the confederated Cantons have always thought most highly of England and have become once again very friendly toward France since the latter was delivered from the "popular front" bugbear, they desire, nevertheless, to avoid every pretext for German complaints. These complaints have already begun. They accuse the Swiss, so fiery in their neutrality, of taking a stand against the Reich if they accept the promise of Franco-British aid.

Happily the brave mountaineers are sensible, and will not allow themselves to be dragged into the political muddle of ideological blocs and alliances. They will not be foolish enough to repulse tactlessly a proffer of support which might be useful to them in circumstances which are not at all impossible; however, they will do nothing to provoke or to encourage such support. Without denying that their sentiments have been sorely tried by the German *coups de force*, and without having any illusions about Czechoslovakia, the Swiss are well posted on what is going on in central and eastern Europe, thanks to their independent and well-informed press. Without abandoning the right to have and express their opinions with tact and reserve, the Swiss remain on the alert, have faith only in themselves.

Thus elections have taken place without the extreme parties taking control. The international situation, indeed, works against the totalitarians of the right and the left. In the new cantonal parliaments of Zurich, St. Gall and Tessin, the conservatives won a very neat success, the moderate socialists a few light gains, and the new parties, champions of the middle class, successes which are easily understandable. Frontists (the Swiss form of nazism) and communists both suffered a crushing defeat; the bourgeois radicals, counterpart of the French radicals, are everywhere in decline. The partisan campaigns found no echo in public opinion. No one cared much whether the socialists accused the Federal Council of being fascist (really in order to obtain an increase of seven to nine members of the government and the entrance of two socialists into the bosom of that supreme body) no one was interested whether M. Wüthrich (a name which is translated by "furious") tried to get some fine publicity in his native city of Zurich and in the national council of Berne; nor whether he utilized methods which enabled his political ally, M. Duttweiler, the creator of Migros and the head of the middle class movement, to gain economic and electoral successes.

A feeling for realism and for the true needs of the state is shown in the noble unity which is manifest on every important occasion of parliamentary life, in the attitude of the newspapers, in the harmonious collaboration of all parties and in the tranquil rhythm of ordinary life. Although the socialists do not participate in government, they helpfully collaborate with the bourgeois groups in the commission of the presidents of minority parties which is moving toward the rôle of a sort of consultative council alongside the Federal Council.

Thus the common declaration that these two groups presented almost exactly a year after that of March 21, 1938, constitutes the best evidence in favor of the brave little nation which faces danger without hiding from it and without losing her head: "Parliament has nothing to add or to delete from its former declaration, which it confirms explicitly (that the Swiss people are ready to defend the inviolability of their territory to the last drop of blood). They again join in the declaration read Saturday, March 18, 1938, by the President of the confederation: 'Parliament can give no better example of confidence to our people than by carrying on its ordinary work in a tranquil and orderly manner.' "

The session continues, but at the first disquieting sign it would be interrupted to resist calmly and systematically any aggression whatsoever.

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Views & Reviews

BY MICHAEL WILLIAMS

ONLY THE OTHER DAY in a conversation that touched upon many topics, someone said that once, many years ago, he had known Benjamin R. Tucker, the American apostle of "philosophical anarchism," and idly wondered if Tucker was still in the land of the living; and, by one of those coincidences that tend to support a belief in theories of thought-transference, the news was published next morning of Tucker's death in his home on the Riviera, to which he had retired long ago. He was well on in his eighth decade of active life, and was writing and translating to the last. His name had been forgotten even by those who knew him well thirty or forty years ago, when his book-shop in New York was not only a most effective center for the distribution of revolutionary literature, but likewise was a center for revolutionaries in the flesh. But now his name, flashing through the cable, affected minds with psychic vibrations stirring old memories of the New York of long ago, when the seeds of many movements now waxing powerful, or which have completely died out, were being scattered by men more or less like Benjamin R. Tucker in their devotion to what we now call "ideologies."

I also knew Benjamin R. Tucker; not well, nor did I meet him many times; but sufficiently to realize his intellectual ability. And I knew the power which his life-long devotion to what I now recognize as a most destructive philosophy, but which at that time merely interested me as one among a swirling medley of ideas clamoring for the attention of young people who had no solid basis for their own thinking and actions, gave to his personality. It was somebody among my fellow dwellers in Helicon Hall, Upton Sinclair's experiment in cooperative living, I suppose, who introduced me to Tucker and his work. Although the majority of the Helicon Hallers—or Hellicon Hellers, as some critics called us—were socialists of one type or another, we also had a few lodgers who were anarchists, or at least inclined to favor its theories. Nor were they all foreign-born or descendants of foreign-born. As a matter of fact Tucker's views of his faith—for it was a faith—came from and could be and have been supported by a long line of native-born, Anglo-Saxon writers and "reformers" and leaders (or followers) of social movements revolting against the normal American ways of life. In Emerson and Thoreau and other members of the transcendentalist movement in New England are many of the seed-thoughts developed by Tucker and promulgated for so many years in his journal, "Liberty," and in his own book, called "Instead of a Book; by a Man Too Busy to Write One."

What seemed to be at the root of Tucker's faith in anarchism was a perverted, or absolutely extreme, belief in human goodness, unbalanced by any really practical recognition of anything less than goodness in humanity. Of course, basically, it was the expression of a denial of original sin; that heresy which, by proclaiming man's innate, unconquerable, unadulterated goodness and consequent power of reshaping human life and all its conditions after the image of his own perfection, has been the dynamic force to animate so many revolutions. In their course, and as a result of the fallacy in the thesis they expressed, they have deluged the world and its inhabitants with rivers of blood and floods of sorrow and destruction. But Tucker was serenely oblivious of all such realities, recorded in all histories; and which during his own time, perhaps as never before, have been exhibited on a gigantic scale in Russia, Mexico, China, Germany, Spain and elsewhere. Do away with all governments, all authoritarian churches or similar organized institutions; let each and every man do exactly as he willed to do for his own interests and happiness—provided he took into account the claims of his neighbors for the exercise of similar rights—and, behold! Utopia would be born; the New Jerusalem would appear in all its peace and beauty and glory.

For all the anarchists who believed that Utopia, or the Golden Age, could best be ushered in by a liberal use of the dagger exercised against tyrants and indeed against the representatives of all authority and legal restraints and religious organizations, or even much more effectively with dynamite or T.N.T., Tucker, like the gentle Prince Kropotkin, an even more influential apostle of anarchism, had nothing but profound disapproval; which, however, was not practical enough to permit him to give approval to the police or other state authorities in their efforts to grab and punish the preachers of the doctrine of militant anarchism. No; that was an exercise of physical force; it was wrong; only the liberty of thought, obtained through study given to the classics of philosophical anarchism, among them "Instead of a Book," was really commendable.

I wonder how many of my readers have ever happened upon Tucker's substitute for a book? It belongs to a group of books written by men who might, if their innate literary power had not been deflected by interests other than purely literary or creative ideals, have taken high rank among modern authors. Somebody should make research in this field and give us an essay on the theme of "One-Book Writers," and why they remained such. I can think of several such authors. There is Bernard G. Richards, for example, and his masterpiece, "The Discourses of Keidansky," which Barrett Wendell hailed on its appearance as containing essays challenging the best ever written in America. Yet it was composed by a Polish-Jewish young man, after only a few years' acquaintance—which soon became intimate knowledge—of the English language and of American conditions. Well, Richards became and remained a worker in the cause of his own Jewish people; greatly to his honor, but perhaps also to the great loss of American letters. But perhaps, after all, it is better to live and work in practical, tangible ways, for the good of one's neighbor, than merely to write books—for far too many books are of the nature of poor Tucker's one volume; not really a true book, but one among Charles Lamb's antipathies, "the books that are not books"; yet full of peril to minds and souls, because of false ideas, and perversions of the virtues of men, rashly elevated into idols, and leading weaker minds into those fields of folly where bloody revolutions are sown.

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Communications

MARX EVALUATES LABOR

Merion, Penna.

TO the Editors: I read with interest the paper by Joseph H. Fichter, S.J., "Marx Evaluates Labor," in your May 26 issue.

The arguments advanced by the author are very interesting indeed and worth considering quite seriously. There is, however, one point on which I am not clear. The text of the paper as printed seems to indicate that the author considers Karl Marx as responsible for the formulation of the surplus value theory. This viewpoint today is pretty well exploded and, as Max Beer puts it, Marx was simply the executor of the testament left by the Ricardian socialists. His theory that capital was not productive and that profit, rent and interest sprang from surplus value produced by labor and was not paid for but appropriated by the capitalist had its source in the writing of English socialists, John Gray, Thomas Hodgskin and John Francis Bray.

Dr. Anton Menger in his "Right to the Whole Produce of Labor" expressed the opinion that the real discoverers of the theory of surplus value were Charles Hall and especially William Thompson. He considers Marx far inferior to Thompson, whose work he hails as the "foundation stone of socialism." This is admitted insofar as the anticipation of the theory of surplus value by the early English socialists is concerned, by Friedrich Engels in his preface to the second volume of "Capital."

Marx himself in his "Misère de la Philosophie" goes out of his way to quote Bray to the extent of nine pages with the object of discrediting Proudhon. It is rather interesting to observe that at the same time Bray's name even does not occur in the first volume of "Capital," although the list of books quoted in that volume extends to sixteen pages and in spite of the fact that Marx discusses there the theory of profit value which Bray had so vigorously put forward.

The well-known English historian, Professor Foxwell, remarked in one of his works that "it was fortunate for Marx that in Germany also Bray was then little known."

In the opinion of quite a few modern students of socialism the early English socialists anticipated Marx on some of the most important of his doctrines. It is, perhaps, useful not to let this point out of sight when discussing Marx's relative value in the field of social and economic theory.

D. FEDOTOFF WHITE.

ENDS AND MEANS AND DR. ADLER

St. Mary's, Cal.

TO the Editors: Father O'Hara's comment on "Ends and Means and Dr. Adler" (June 9) are certainly pertinent, but when he introduces "circumstances," the question arises whether the philosophical treatment is not incompetent, irrelevant and immaterial. If the question is considered theoretically, the determination of ends and means must be investigated without reference to circumstances for the nonce. Though the end of man is real enough for a philosopher with Thomistic intimations, what are the means to that end in the field of education? Is not the preoccupation of higher education at present—research—merely a technique, rather than a norm of value for college education? True the higher education should develop the greatest excellence of mind, and with Plato I would incorporate virtue somehow. The means whereby these objectives might be accomplished must be employed in the liberal arts college. But if the end is the research vocation rather than the free man, or any of the numerous special trainings now so immediately pursued, the college is not liberal in the traditional sense, whatever it may be.

What does the present college curriculum, according to the marvelous variety of Eliot and the deluge that followed . . . achieve either for vocation or for liberal culture or for man? . . .

The specialists in education have not only an obligation to discover in their own fields of research adequate means of leading youth forth to self-perfection and social responsibility, but they have the great social obligation of inspiring teachers to carry on this work. Education *in se* is not a philosophy nor a science. It is an art. And it must make men good citizens. Catholic education must make men soldiers of Christ as well.

Shall we measure Catholic education by its capacity to imitate a system pointed toward secularism, pluralism, exhibitionism ("Who's Who"), or shall we face the question of ends and means with a confidence in the *philosophia perennis?* Our late Holy Father in his encyclical on education laid out definite objectives—ends—that we are not achieving today through the means employed. If we look at the present chaos in society—and also in sociology—can we doubt that what we need are Catholic leaders, adequately prepared to leaven our society with Christian principle and example?

Surely Father O'Hara does not think that "under the circumstances" it would be better not to set about discovering these means in education and employing them? If it is presumed that we are already accomplishing the work, where is the fruit of it in an intelligent, literate, Catholic social order, making its impress in proportion to our numerical strength? There is ground for doubt that reading good books will make wise men, and no one knows that better than Dr. Adler. But a few good books, well chosen, read with wise teachers, would be inestimably superior to the pursuit of units and grade points and "progressive" education, the *reductio ad absurdum* for those who cannot take anything else in education.

It is wise to make issues clear, even by eliminating important elements for the moment. We cannot face them else. What philosophers have made of man and what "educators" have made of man, however, is poor proof of the value of either effort. But surely if the philosophers would clarify the ends and the scientific educators would determine the means adequate to actualize these ends in pedagogy, perhaps we might leave the "circumstances" to the teachers, the real artists, who face the average freshman and by some miracle of art and grace make him a free man in the end.

JAMES L. HAGERTY.

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Points & Lines

The Lending Program

PRESIDENT ROOSEVELT believes:

> The great majority of people of this country have come to realize that there are certain types of public improvements and betterments which should be undertaken at times when there is need for a stimulus to employment. . . .
>
> There seems no reason why there should not be adopted as a permanent policy of the government the development and maintenance of a revolving fund fed from the earnings of these government investments and used to finance new projects at times when there is need of extra stimulus to employment.

This idea, of course, is not new. The spending and lending program the President looks for in the immediate future involves $800,000,000 in loans for housing—to be separately arranged—plus the following.

(In Millions of Dollars)

Type of the Program.	*Program Duration (Years).*	*Total Amount of of Program.*	*Loan Disbursements Fiscal Year 1940.*
I. Federal Works Agency:			
(a) Non-federal public works. Projects of the self-financing type. . . .	2	350	150
(b) Express post roads..... Self-liquidating toll roads, bridges, high-speed highways and city by-passes.	4	750	150
(c) Railroad equipment..... Authority to purchase all types of railroad equipment which is to be leased to railroads at a rate which will return the cost to the United States over a period of years. . . .	3	500	100
II. Department of Agriculture:			
(a) Rural electrificatoin.....	7	460	20
(b) Farm tenant program.... Expansion of the self-liquidating portion of the program of the Farm Security Administration for tenant farm purchases, rehabilitation program, loans for minor improvements and repairs, loans to resettlement cooperatives, and loans for water facilities.	2	500	250
III. Foreign loans	2	500	200
Totals		3,060	870

The Sunday New York *Times* points out:

> Though the grand total of the White House program reached $3,860,000,000, the amount allotted for spending in the next fiscal year (July 1, 1939, to June 30, 1940) was only $870,000,000 if the possible spending of the Housing Authority were omitted. This amount, however large, was relatively small in comparison with the $20,687,065,997 appropriated and allocated for recovery and relief from 1933 to 1938. In this total have been three major spending programs:
>
> 1933.....$3,300,000,000
> 1935..... 4,880,000,000
> 1938..... 3,750,000,000

The New York *Herald Tribune* shows the tendency toward still greater curtailment:

> An indication that the administration might be considering a curtailment of the $500,000,000 foreign-loan part of its $3,860,000,000 lending-for-recovery program, to avoid projecting a Congressional controversy over this proposal. was seen today in a discussion of the subject by Jesse H. Jones, chairman of the Reconstruction Finance Corporation.

Barron's explains the matter thus:

> Boiled down to its essence, this new drive to turn a golden flow of government dollars into election-day pay dirt means simply this—Roosevelt's flirting so seriously with a third term that he may surprise even himself if he doesn't go after it. . . .
>
> That there is full realization in Washington that if there is to be recovery *business must do the job.* But there is the deepest Dutch determination, certainly in the administration, and in the deeds if not the words of Congress as well, to "encourage" business the way *the politicians want to encourage it,* and not as business wants to be encouraged. . . .
>
> Yet there are in the new lending program unmistakable signs that the President would like to "buy" the election, if at all, by "buying" prosperity first. Whatever you think about such an idea, it's important to know that is what he's driving at. For the current program contains less than in several years of the kind of spending where direct government gifts swing votes. . . .

Judgments on the plan follow the general New Deal or anti-New Deal slant of the papers or individuals. The *Herald Tribune* considers it "panic spending" and is bitter about it. A financial editor writes:

> . . . So long as the speculative community continued to believe that manipulating the price of gold, deficiteering and similar pieces of financial chicanery really would raise prices, stimulate business and put people back to work, these devices were bound to have a certain temporary effectiveness. . . . But Wall Street seems at long last to have learned its lesson. . . . This policy has long since alienated the confidence of business men; it now apparently has incurred the distrust of speculators as well. And this may be a mortal blow.

The New York *Times* thinks it's awful:

> There is no real need for such a program at this time. . . . The net effect of this program could only be to carry us still further in the direction of a government-conrolled economy and away from federal solvency.

The St. Louis *Post-Dispatch* represents a more wavering viewpoint:

> . . . Under whatever name, this is a pump-priming plan. In the face of experience, it cannot be expected to arouse public enthusiasm or inspire public confidence. . . . Rightly or wrongly, the administration is believed to be hostile to business. That impression must be corrected, not merely by avowals, but by ringing acts. . . .

The New York *Journal of Commerce* was rather friendly—inclining more toward such New Deal papers as the New York *Post* (very enthusiastic) than the ones quoted above.

> The new spending-lending program may be regarded as the first major move toward producing such a business recovery. If this view is correct, then we may expect it to be followed by a series of others, several of which may be quite desirable to the business community. . . .

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The Stage & Screen

The Streets of Paris

"THE STREETS OF PARIS" is of the breed of "Hellzapoppin," and the association of Olsen and Johnson with the Messrs. Shubert in its production makes this doubly apparent. It has the same gusto, the same pace, the same vulgarity, though a vulgarity a little more streamlined. It has in it abundant talent both in the performance and the writing, and it is therefore to be regretted that many of the numbers are repugnant to good taste and morality. There are today few low comedians the equal of Bobby Clark, while Luella Gear knows how to put over a song as equally few know how. Then there is the vaudeville team of Abbott and Costello, which is delightfully absurd; Jean Sablon, a French music hall artist who looks like a miniature Clark Gable; two pairs of superb dancers in Gower and Jeanne and Jo and Jeanne Readinger; a dancer who can outspin any top in Gloria Gilbert; and a singer from Brazil, Carmen Miranda. Miss Miranda is evidently a find. She possesses looks and warmth and brilliance of personality. Though she sings entirely in Portuguese and Spanish, so incisive and vital is her method that a knowledge of what she sings seems unnecessary. How great a variety of mood she has must of course be left to the future, but it is certain that she is one of the most striking artists who have recently appeared on the New York stage. The music of the revue is by James McHugh; the lyrics by Al Durbin, with additional numbers by Harold J. Rome; the sketches by Tom McKnight, Charles Sherman and S. Jay Kaufman. (At the Broadhurst Theatre.)

From Vienna

THERE is much in the offerings of this refugee group from Vienna that is engaging. There is an enthusiasm, a freshness that is the stamp of the talented amateur and which is always welcome on case-hardened Broadway. Though the only two outstanding members of the group are John Banner, an excellent comedian, and Illa Roden, the only non-Jewish member of the company and a splendid comic dancer, there are others who show talent. Moreover there is admirable team work, and a general desire to please. It is certain that Miss Roden will not long lack employment on the native stage. Her talent is incisive and unique, while Mr. Banner shows versatility and authority. Of the sketches the most enjoyable are Hans Weigel's "Musical Day," English version by Werner Michel, music by Walter Drix; and the Salzburg Puppet-Show by Lothar Metzel, English version by Werner Michel and Eva Franklin, music by Otto Andreas. It is a pity that so much of the first part of the program should be taken up with a so-called satiric playlet, one scene of which, in the Garden of Eden, is in lamentable taste. The playlet is dull, confused and pretentious. It is a distinct drag upon the pleasure afforded by the rest of the program. In judging this group it is unfair to apply to it strictly professional standards. It was in Vienna an experimental theatre of young people, and that is what it is in New York. But it is from such theatres that new talent often arises. Let us be thankful that this Viennese group have made us aware of Miss Roden and Mr. Banner, and such admirable musicians as Mr. Michel, Mr. Drix, Mr. Andreas and Mr. Berg. "From Vienna" is directed by Herbert Berghof, Donald Oenslager designed the charming sets, Irene Sharaff designed the equally charming costumes and Hassard Short lighted the production. (At the Music Box.)

GRENVILLE VERNON.

"Jest and Youthful Jollity"

JOAN BLONDELL may not be a great actress or even a good actress, but there's certainly one rôle that she plays to perfection. When she's a waitress, a switchboard operator, a bubble dancer or any other woiking goil out to get a man, she throws herself wholeheartedly into the part and actually assumes that character. With a deft flip of the wrist, with a carefully studied pose, with her sophisticated naïveté, with a roll of her big eyes that alternately register sparkling wit or cowy dumb amazement at life, she sums up the gold digger in action. Women, who disapprove of their own sex being thus satirized, don't like Miss Blondell. In "Good Girls Go to Paris," a rather slight but quite amusing comedy, Joan is at her best as a college-town waitress whose goal is Paris even if blackmail is a stepping stone. Alexander Hall's direction and the capable performances of the two leads and Walter Connolly make this little farce seem much funnier than it is.

Shirley Temple is another actress who knows how to portray a character convincingly; and she has much wider scope and greater appeal than Miss Blondell. Unfortunately her new picture will do nothing for her reputation. Darryl Zanuck must have said, "Let's do another Shirley Temple." And so they did "Susannah of the Mounties"—without too much thought, care or expense. Shirley tries hard enough as Susannah, the jolly little orphan adopted during the 1880's by Randolph Scott of the Northwest Mounted; but neither her gay efforts nor several battles between picturesque Indians and Mounties instil life into the picture. The stiff lines, mediocre direction and weak story with a flimsy incidental romance result in tiresome waiting for the star's return to the center of the stage. The picture's best scenes are those between Shirley and Martin Good Rider, a young Indian who calls the girl "Golden Hawk" and stolidly puts her squaw-fashion in second place.

The reissue of "Kameradschaft" is most timely. Directed by G. W. Pabst as one of the first "talkies" to be made in Germany, this picture tells simply, almost in documentary style without formal plot, the story of a mine catastrophe on the French border and how the German miners broke through the frontier barriers to rescue the stricken Frenchmen. The beautifully photographed mine scenes, the grim realism of the miners' suffering, the exciting suspense of the rescue and the film's message concerning comradeship extending beyond frontiers make a picture that is indeed worthy of revival.

PHILIP T. HARTUNG.

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"Finnegans Wake"

By BARRY BYRNE

TO THOSE READERS who enjoy immersing themselves in a sea of both recognizable and manufactured words, James Joyce's book may be recommended.* It is safe to say that its appearance on living room tables will be no indication that its owners have read it. It is too difficult a task for that. The book is at once baffling and yet conveys an impression of strange and unusual beauty. The bafflement arises from a form of writing in which the meaning of the book lies somewhere beyond the words and is, possibly, to be found in the sources of the words used. The beauty arises from the strange and haunting music of its prose and from the rewarding, flashing beauty of the occasional evocative passages which emerge like clear melodies set against literary dissonances.

The meaning is probably known only to James Joyce himself. Certainly the interpretative studies of it, issued under the title "Exagmination," reveal more of the minds of these students of Joyce [Eugene Jolas, *et al.*] than they do of the book's probable content. The studies included in "Exagmination" are based on "Work in Progress," which contained some sections of "Finnegans Wake" published prior to the appearance of the completed book. In these studies Joyce appears to be all things to all men. He is pictured in one instance as something like the ultimate and consistent Catholic artist. In a contrasting study another writer finds the basis for Joyce's idea in pre-Christian and non-Christian sources.

It is very evident, therefore, that even devotees and students of Joyce's latest book find more of their own spiritual and intellectual reflection in the clouded mirror he presents than they do of anything Joyce may mean. This appears to be generally so, and may even relate to his putative greatness. What he is supposed to have done in this book is to have written a timeless history, and he has further elected to obscure the details of that history by what may be termed abstract writing. In this case the word "abstract" is used in the sense that it is applied to that non-representational school of painting which not so long ago dominated the field of art and is now apparently declining.

That this book has a fascination about it cannot be denied. It is the latest evidence of that strange and pervasive artistic malady of modern times which has driven distinguished artists into forming their expression in ways that are not traditional in the medium they employ. An example of this curious perversion was the nineteenth-century subjection of architecture, painting and sculpture to predominantly literary concepts. At a later time music also succumbed to this literary domination, following the disrupting effects on pure music of Wagner's genius and its identification of musical mood with emotion itself, as in "Tristan and Isolde." The revulsion of painting and sculpture against a false literary concept produced the esoteric artistic movements of which abstract painting was the dominant manifestation. In moving to this position, the applied arts adopted the concept of pure music as the ideal and the result was the negation of the traditional, representational qualities of painting and sculpture. They reached their highest expression in the completeness of their transposing to, and paralleling of, pure music, and could be enjoyed when one adjusted oneself to them and viewed them, not as representing anything specific, but as being visual equivalents of beautiful combinations of sound.

Literary abstraction, of which this book of James Joyce's is the highest current expression, is compounded of a fleeing from naturalism and a retreat into a form of literary composition that also has the qualities of pure music. It is pre-eminently a literature made into music, and in Joyce's own reading of sections of "Finnegans Wake" it is one of compelling beauty. That there is a basic and definitely conceived literary content must be a question that is more a matter of belief rather than proof. As this type of writing is an esoteric expression, its final and only possible effect may be one of vitalizing influence on literary detail, as in fresh word forms. A corresponding vitalizing influence in the applied arts was evident as a result of abstract painting.

Since this method of writing is contrary to the traditional concept of literature, which was a means of immediately communicating literary ideas, it is outside the main stream of literary development, and its beauty is that of a hybrid, to the production of which this distinguished literary artist has given his time and talent. Its preeminence as an example of current artistic maladjustment will scarcely be threatened and James Joyce will undoubtedly have imitators. He is not very likely, however, to have a peer.

* Finnegans Wake, by James Joyce. New York: The Viking Press. $5.00.

More Books of the Week

Black Culture

Black Folk Then and Now, by W. E. Burghardt DuBois. New York: Henry Holt and Company. $3.50.

IN THIS volume Professor DuBois presents a study of international race relations that reaches back to antiquity and comes down to the present day. Books of this sort, when they are well written, are always timely. Even the most alert minded of us are inclined to grow provincial in our thinking. We fall into the habit of taking it for granted that such perplexing problems as the race question are peculiar to our own time and country. It is mentally wholesome to have our point of view corrected, our horizon broadened, now and then.

Aside from specialists in African history, too few of us know that in the middle ages Africa was the scene of the same kind of state building that was going on in Europe during the same period. There were numerous instances of tribes fusing into nations and nations expanding into empires. Many African states established a relatively high level of social order, developed *nuclei* of civilization and defended their nascent cultures from the assaults of less advanced tribes with at least as much success as the civilized lands of Europe defended themselves against the incursions of blond savages from the north.

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In his early chapters Professor DuBois sketches the history of the principal African empires, after the manner of Delafosse, but less thoroughly. Until near the close of the fifteenth century, he asserts, there was no great disparity between the civilizations of Europe and Africa. This may startle readers who think that when a king is called a chief it reduces his stature and dignity and the authority of his office and consequently lowers the culture of the people he rules. Professor DuBois could, but does not, refer to a great deal in Buckle and Flinders-Petrie that supports his case. Or he could remind us that as late as the sixteenth century English kings were using their fingers for forks and that even in modern Europe the bathtub is not a necessity but a luxury.

He does tell us of a king of Congo, a country that included most of what is now the colony of Angola, whose kingdom had been established for centuries when Portuguese explorers first entered his realm. This king embraced the Christian faith and sent his sons to Portugal to be educated. In that country some of them became priests and scholars and one became a bishop. It was the beginning of a Catholic kingdom south of the equator that lasted 300 years. The king of Congo, now apparently a title *sans* office, is still a pensioner of the Portuguese government.

From the history of Africa Professor DuBois proceeds to its culture. Some of the products indicating a high order of social intelligence were glass, wire and damascened swords. Africans were probably ahead of Europeans in learning how to smelt iron. Some of the tribes made soap and the author quotes Frobenius on the remarkable order and cleanliness he found in some countries. Some African nations had evolved an industrial system similar to, if not identical with, the guilds in Europe. In one country the legislative body consisted of the representatives of various crafts, reminding the reader of syndicalism or guild socialism, and not so far removed from the Catholic social program.

Professor DuBois gives considerable attention to the slave trade. It was the slave trade, he says, that arrested the progress of Africa. It set tribe against nation, barbarism against budding civilization, warring for captives to be sold for slaves. A fourth of Africa's muscle, brains and spiritual fertility were lost to the continent. Much of it perished in the middle passage while the remnant enriched nations overseas.

The final third of the volume is devoted to a survey of current interracial conditions in various colonies in Africa. These latter chapters are really the more important part of the book, but they are packed with facts and figures and do not readily yield to tabloid comment. The history of Africa, as all history, is unchangeable. What is happening in Africa today can be influenced by international public opinion, with good or ill consequences for the future of civilization. What is happening there is not a pretty picture nor altogether an ugly one. In the West African colonies the races appear to be working toward as fair an adjustment as can be reached in human relations. In Kenya and Rhodesia the picture is appalling, and conditions in the Union of South Africa make Mississippi resemble the ideal of interracial equity. The story in capsule is this: Human cargo is no longer being exported from Africa for chattel slavery overseas, but modern wage slavery has been imported into Africa. Africans are working in mines for real wages of fifty cents a day; tomorrow they may be working in factories for a similar wage. It does not require a great deal of imagination to foresee that Africa is threatening the economic structure of Europe and America.

There are points where Professor DuBois lays himself open to disagreement. But they are not serious or numerous enough for mention in limited comment. The balance is too heavily in his favor on the merit side.

THEOPHILUS LEWIS.

CONTEMPORARY SOCIAL PROBLEMS

Swords and Symbols, by James Marshall. New York: Oxford University Press. $2.00.

DO YOU like "hard boiled" novels? And have you an amateur's interest in political writings? If the answers are affirmative then you might find something here to suit your taste. Do not look, however, to this book for accuracy, depth or consistency of thought.

According to Mr. Marshall law is force. The consent given to law by the masses is "like the consent of the well-trained dog . . ." Much of what he says is governed by these two ideas, and they are both false.

The author has definite opinions concerning the Middle Ages "the mummery" of which he thinks could not coexist with modern times. There are however no indications in his book that he has any appreciable first-hand knowledge of the sources for understanding the life and thought of the Middle Ages. In this connection it astonished me to find that Mr. Marshall should think that Saint Thomas "found in an absolute king the best sovereign to assure freedom." The idea attributed to Saint Thomas is absurd. Of course it is not the view of Saint Thomas.

Mr. Marshall has a remarkable capacity for accepting points of view which pass currently as advanced. In talking about censorship in wartime he points out that the "whole truth" at such time may not be published. This failure of candor he says is equivalent to falsifying the news. Now all of this is very true and yet in fundamental respects it is utterly trivial. What is the truth about a wartime effort? Every reaction of every soldier? To hold that such is the truth in wartime is to betray that one is still in an epistemological kindergarten.

Another thing: having devoted nearly his entire book to an exhibition of the presently popular "hard boiled" attitudes toward political processes and toward the masses the author in the end seems to favor socialism (p. 150). It is impossible to understand how these attitudes could coexist in the mind of the author save on the ground that though inherently contradictory they are actually lived by many moderns and it is well known that the minimum requirement for a tenable combination of attitudes is merely that it can be publicly professed without shocking the sensibilities of that society in which the carrier of the attitudes happens to circulate. Attitudes and combinations thereof are tested not in terms of truth or consistency but in terms of psychological fashions. Although socialism and power politics, as ideas, are as lamb and lion, still in 1939 they can lie down together in peace. Attitudes unlike animals do not always insist on showing their ultimate characters.

There is another feature about this book which should be mentioned. The author is president of the New York City Board of Education. That such a functionary should give us "a new Machiavelli" is at least singular.

One sound contribution is made by this book, and the book itself is the best illustration of its validity. The author has said that "It is the very lack of certainty in language that makes it a powerful weapon of distor-

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tion. . . ." And speaking of words Mr. Marshall has offered for addition to our vocabularies a new word which makes its appearance in the following passage: ". . . phrases and slogans which have descended from past eras, where they were *detoned* in throne rooms of bishops, kings and emperors . . ." etc., etc., etc. JAMES N. VAUGHAN.

HISTORY

Wider Horizons of American History, by Herbert E. Bolton. New York: D. Appleton-Century Company. $1.50.

THERE IS no need at this date for any reviewer to beat a drum for the work of Professor Bolton. His pioneer efforts toward disabusing American historical writing and thinking of the parochialism of the nineteenth century are well known to both historians and historical amateurs. Through his insistence that the history of the United States is but one part of a larger canvas that should include French America to the north and Spanish America to the south, a broader and more liberal concept of the history of the Western Hemisphere has come into being. Our fathers, smugly satisfied with the glories of the English tradition as expounded by the New England school, looked upon our history as the record of an Anglo-Saxon cultural mission for the uplifting of lesser breeds without the law. Thanks to Professor Bolton and others, we have changed all that.

The work under review is a collection of four essays, written at various times between 1917 and 1934, that deal with such subjects as "The Epic of Greater Americas," "Defensive Spanish Expansion," "The Mission as a Frontier Institution in the Spanish-American Colonies," and "The Black Robes of New Spain." Obviously the fruit of deep scholarship and long thought, these brilliant little syntheses of their respective subjects have a clarity and sparkle about them that argue well for the publisher who has rescued them from the relative obscurity of learned journals. The last of them is a particularly eloquent tribute to those Jesuits whose magnificent accomplishments in northern Mexico, California and the Spanish borderlands have been obscured by the majestic periods of Parkman in praise of their brothers, laboring in New France.

The following quotation is significant: "Spain considered the Indian worth civilizing as well as converting, and proceeded with zeal and firmness to bring it about. In the process, the missionaries were the government's best collaborators." Rather different, this, from the exultant prayers of thanksgiving uttered by Cotton Mather on hearing the news of the destruction of Indian villages in New England. Yet these were the bloody and tyrannical Spaniards so familiar to us from our grammar-school history texts. J. G. E. HOPKINS.

A Papal Chamberlain: the Personal Chronicles of Francis Augustus MacNutt, edited by Reverend John J. Donovan. New York: Longmans, Green and Company. $3.50.

THE PUBLICATION of the fourth edition of Mr. MacNutt's memoirs testifies to their continued attraction since they first appeared in 1936. Cardinal Hayes in a foreword and G. K. Chesterton in a preface signify the more important virtues of this most unusual book of American and international recollections. Father John J. Donovan has done a remarkable work of editing in preparing and reducing the manuscript for the reading public. The force and quality of Mr. MacNutt's religious faith—like its apparently miraculous beginning when a

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small child living with Protestant relations—are probably the principal cause of the amazing character of the author, or at least of his memoirs. Amazing the whole thing really is, because his faith was integral with a formality and consideration of good society that usually are associated with intense snobbery and worldliness.

Speaking of himself in his twenties, the author in most matter-of-fact tones can say, "I was well-born, accustomed to the usages of good society, familiar with European ways, not ignorant of international affairs, and, most of all, could speak with ease and fluency, French, Italian, Spanish and German, to say nothing of my scholastic Latin that had first made me serviceable to the Secretary of State." Becoming increasingly all this, constituted the apparent life work of the author. And of course the relationship of his life to the mainstream and currents of recent history is a major, and never hinted at, basic interest of the autobiography. The genuine, although never too important, services he rendered to succeeding Popes, to the State Department, Lithuania, the Austrian royal family, various of his friends and particularly to the remarkable Father Kenelm Vaughan, and also his infrequent scholarship and writing—all give the impression of having been quite incidental.

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The book is made up of one after another peculiar and subtly flavored delight: in the casual way unusual things happened to him, in the great and romantic men and women he made his friends, in the lofty society wherein he moved, especially in Rome, and in his own "impressions" and judgments and self-revelations and occasional testiness. It is impossible to give an adequate sampling, but equally impossible not to record that after a paragraph dealing with his finances at the time, some advice Pope Leo XIII had personally given him, and the Exercises of Saint Ignatius Loyola, he concludes the paragraph by saying: "The 'Exercises' had as marked an influence on my morals as had Lord Chesterfield's 'Letters' on my manners."

The "personal chronicle" is written broadly in the interrogative, seeming to ask quite simply "who was Francis A. MacNutt?" Well, he was a rich, well born and able American dilettante who established himself in the "Black Society" of Rome at the time of Leo XIII and in the best society in many other places. He wrote a little, knew many interesting and important and royal people and was unusually honest. He was a Catholic and at one point was almost a priest. But there is more than this. How hard it is to say just what, is shown by the fact that even G. K. Chesterton, a man of acute and brilliant insight, talks of him in the preface as "he must have been . . ."

P. B.

RELIGION

I Was in Prison; the Suppressed Letters of German Pastors, interpreted by Charles S. Macfarland. New York: Fleming H. Revell Company. $1.00.

THE TINY COLLECTION of excerpts from letters that forms the backbone of this inspiring book manifest a remarkable degree of spirituality. So much so, in fact, that they appear to have been arranged for spiritual reading, interwoven with texts from the Bible, Protestant hymns and Martin Luther. Complaints about jailers or hardships are notable for their absence. In many instances these brave ministers welcome their imprisonment and their sufferings with joy. They write feelingly of the solace of the Bible, their consciousness of the presence of God, their union in prayer with their fellow-Christians beyond their prison walls. What a fine thing for the world that a volume of these letters fell into the hands of an English visitor before the publication was discovered and confiscated! Unlike most of the anti-Nazi books we see, which incite to hatred and revenge, this little collection breathes a spirit of resignation, brotherly love and Christian hope. It presents one of the noblest spectacles possible for mortal man, the nobility of Christian suffering.

The other material in this book is on a less exalted plane. But the last chapter eloquently raises the question what we Americans—living in comparative comfort and security—can do in a material way for our courageous fellow-Christians. The answer obviously is the answer of the Good Samaritan. Giving the names and addresses of Jewish, Catholic and Protestant agencies, Dr. Macfarland lists the following course of immediate action: supplying affidavits for those who cannot come to America without them, finding homes for children and supplying funds. With the third anniversary of Martin Niemoeller's imprisonment taking place July 1, this volume is very timely. "I was in Prison" is a powerful plea for action.

EDWARD SKILLIN, JR.

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The Inner Forum

SO FAR the most effective means of inculcating Catholic social ideals in various localities in this country have proved to be labor schools, such as those sponsored by the ACTU, and study clubs. The field is a vast one, but as Archbishop Schrembs phrased it at the Social Action Congress, "Both the industrialist and the worker must be imbued with the spirit of the encyclicals." One of the chief obstacles to the inauguration of an active nation-wide program is the need of local leadership. Jesuit and other educational institutions conducted by religious orders have accomplished much in their respective localities, but there are many industrial centers which do not have such facilities. One means of meeting this lack is the diocesan social action schools for the clergy.

At St. Mary's Seminary, Mundelein, Ill., for instance, from July 17 to 28 courses will be conducted by Monsignor Haas of the Catholic University, Father McGowan of the NCWC and Father Monaghan of New York. The sessions have been compressed into two weeks of fundamentals so that as many priests as possible may be able to participate. From Monday through Friday of the first week the plan is to take up economic morality and organization as a partial means to economic morality. The second five-day series deals with legislation, another partial means toward economic morality, and the new social order, which will embody all the ideals of social justice. Non-political means of social reform to be discussed range from cooperatives and credit unions to the J.O.C. technique. Tuition is only $10 for the complete course; board is very reasonable.

At Pittsburgh, Pa., July 3-28, a similar school will hold sessions at the Catholic Boys High School. Monsignor Ryan of the Catholic University and Father Hensler of Pittsburgh will discuss economic morality the first week, with illustrations from local wage and hour conditions. The second week on labor organization will be conducted by Monsignor Haas, and by Fathers Rice and Lonergan of Pittsburgh; union leaders will participate. Bishop Lucey of Amarillo and Father Faidel of Pittsburgh will lead the classes on labor legislation the third week. Pennsylvania labor laws will receive special attention here. Father Dempsey, S.J., of St. Louis, and Father Reeves of Seton Hill College will conduct the sessions on communism during the final week.

CONTRIBUTORS

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